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The Orthodox Herald

Celebrating our 40th year

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MUST CHANGE

A problem we face as our lives change over the years is dealing with old relationships which have become harmful for us. Those who truly care for us enthusiastically encourage our growth and move with us as we change. But some past relationships become a hindrance to our continued well-being. They can even be ruinous by holding us back or not letting us mature. What's the best way to handle these relationships without being selfish or disloyal?

The Biblical story of Lot's wife in Genesis 19:24-26, "But Lot's wife behind him looked back, and she became a pillar of salt," strongly directs us to leave destructive relationships behind. Lot and his family were the only righteous citizens left in the twin cities of Sodom and Gomorrah. When God decided to destroy these cities, he sent an angel to evacuate Lot's family. In spite of the violence in the cities and the coming destruction, Lot's family was reluctant to desert the city. Finally the angel took charge and forcefully led the family out of the doomed city, warning them not to look back. Lot's wife, however, could not resist the temptation. She turned around and instantly turned into a pillar of salt.

In symbolic terms, Lot's wife had become paralyzed by her inability to leave a situation even though it threatened her growth and well-being. Her story reflects the difficulties we often face in abandoning even unhealthy and destructive relationships because we may think they offer us security and protection. The known for the unknown — even if it's painful — the familiar may seem better than starting from scratch to find new friends and start in a new situation.

The biblical story shows us that we must give up destructive lifestyles, otherwise we risk damage to ourselves and our family. With luck, we may find any number of "angels" willing to lead us out of our old life and into a new and better one. This "angel" may turn up in the form of a new career, professional counseling, a new set of friends, or a

Continued on Page 33, Col. 3

In our discouragement,
Suffering and pain,
God gives us strength
To start over again.

TOO BUSY

If the Devil cannot make us lazy, he will make us so busy here and there that the best, our concern for our souls, is sacrificed for the good, our concern for a good lifestyle. It is of no benefit to either to be forever running around. We accomplish very little by quantity production. Those who say in their defense that the Devil never takes a vacation should remember that we are not supposed to imitate the Devil. We should follow the Lord, who was unhurried, and Who said: "Come ye yourselves apart ... and rest a while."

It is time we learn that in this nerve-racking, maddening modern rush we let the spirit of the times rob us of meditation, devotion, rest, and the passive side of our Christian life. There is no depth to us. We are all whizzing around from activity to activity, meeting to meeting, appointment to appointment, with pad and pencil, cellular phones for immediate access, while our Christian life and work is frothy and superficial. Our Christian life may be growing but like a mushroom instead of like an oak.

If we would only stop a minute, we could see that we defeat our own purposes when we spread ourselves too thin, striking everywhere and hitting hard nowhere. We can even in our Christian involvement squander our energies in a multitude of good things but we soon become so exhausted that none of it counts for much. Our forefathers did a few things well, as a rule. They concentrated on one thing at a time. They took time to be still, and know the Lord. Before them the saints and Holy Fathers did the same and we can go back to them in their writings and feed our souls.

If our lives and work count for anything today, we must solemnly resolve to make time for God. It is not

Continued on Page 33, Col. 2

OPTINA MONASTERY

Elsewhere in this issue you can find a very beautiful prayer written and used by the inhabitants of Optina Hermitage. What and where is Optina Hermitage?

Optina Hermitage is a monastery located in the Roslavl Forest in the province of Kaluga, about 100 miles south of Moscow. The monastery was founded in the 15th century and during its five centuries of existence it has weathered many problems during the Time of troubles, near closure during a period of secularization, and closure in 1923 during the Communist rule. It has recently been reopened.

The monastery attained great influence throughout Russia from 1829 until its closing because it became the center for great startzy (elders) or spiritual directors. These spiritual directors counseled or directed people.

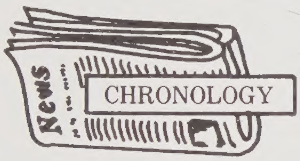
The Optina Monastery was the heir and depository in a certain sense of the tradition of Paisius Velichkovsky of Mt. Athos. The mystical or spiritual form of prayer which Paisius advocated led to the revival of the monastery in the 19th century after a period of general decay.

Paisius Velichkovsky, along with fourteen startezy or elders, were recognized as saints between 1988 and 1990. Some of the elders are well known in the U.S. because of their writings. These are Macarius, who along with I.V. Kyreevsky, translated and published sixteen manuscripts of Paisius' as among them the **Dobrotolyubie** or **Philokalia,** and the treatises of St. Nilus of Sora, St. Issac the Syrian, Abbot Dorotheus and St. Simeon the New Theologian. Selections from Macarius' voluminous correspondence have been published in English under the title **Letters of Direction.** Macarius was born in 1788 into a family of nobility. He was well educated when he accepted monasticism in 1810. His eldership at Optina began in 1834 and ended with his death in 1861.

Another Optina elder well known in the West is Ambrossy. He inspired N. Gogol to write the class **Meditation on the**

Continued on Page 34, Col. 2

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PATRIARCH ALEXEI II's visit to the U.S. has been rescheduled for 8 to 17 November. On Sunday, 10 Nov. he will serve a Divine Liturgy at St. Tikhon's Monastery in So. Canaan, PA at 10 a.m.

THE CAPELLA RUSSIAN MALE CHORUS commemorated its 50th anniversary recently and compiled a cassette of music from old and rare tapes. Send $9 pp to Michael Santel, 2 Cedar Lane, Warwick, NY 10990 or call (914) 986-0354.

THE INTERNATIONAL ORTHODOX WOMEN'S NETWORK is publishing a journal in English. Write: Ms. Leonie B. Liveris, 28 Kalari Dr., City Beach 6015, West Australia.

A SENIOR CITIZENS HOME was blessed in Los Angeles in February. It is sponsored by St. Volodymyr Ukrainian Orthodox Church. The home has 49 apartments which surround a large central court which has a fountain and benches for relaxing and socializing. The three-story building has varying sized apartments from studio to 2-bedroom.

THE READERS DIGEST in Russian will be distributed in the Soviet Union this summer. It was launched with the promise of total editorial freedom. An editor based in Moscow will edit, select articles and stories to translate from the U.S. edition.

RECENTLY SEEN ON TV — Patriarch Alexei II and the Minister of Culture signing an agreement for all Orthodox Church properties including sacred items in museums to be returned to the Church.

PORNOGRAPHY AWARENESS WEEK is to be observed from 27 Oct. to 3 Nov. For details call 212-870-3222 or write Morality in Media, 475 Riverside Dr., NYC 10115.

ORTHODOX CHRISTIAN LAITY will hold its annual meeting in Baltimore from Oct. 25-27. The organization was established to restore and strengthen the role and responsibilities of laity in the renewal of the Church in its apostolic mission. Established by members of the Greek Orthodox Archdiocese it is open to clergy and laity of all Orthodox jurisdictions. For info call: 301-256-5718 or 301-321-0241.

THE AKATHIST TO THE MOTHER OF GOD has been recognized as an important devotion and it is recommended as a praiseworthy practice to all Catholics by the Roman Curia. The Akathist is served in Orthodox Churches during Great Lent and the Dormition Lent in August. Many Orthodox use it in their private prayer life.

DIED: Matushka Anna Kudrikoff, 94, CT.

PATRIARCH DIMITRIOS welcomed a group from the Orthodox Church in America who went to Constantinople in May to discuss the canonical status of the OCA and the ecclesiastical problems in America.

MISSION WORK IN EGYPT is being done by Thomas Foreman. He has been working there for 2 years sponsored by the Mennonite Church as a teacher of English at St. Mark's Institute. He needs help to return for a 3rd year. Members of the Christ the Saviour Cathedral Parents and Teachers Guild of Johnstown, PA have established a fund to help him. Write: Thomas Foreman Orthodox Missionary Fund, c/o Peoples Bank & Trust Co., P.O. Box 265, Jennerstown, PA 15547.

THE SALVATION ARMY has resumed work in Leningrad after being expelled in 1923. The headquarters are on Kirov Prospect. The aims are to "first of all preaching the Gospel, and, naturally, charitable activity, helping people for whom we are sometimes the last hope."

A DONATION OF $10,000 was given by St. Nicholas Church in Bethlehem, PA (OCA) to help complete an Orthodox Church in Accra, Ghana. The 1991 Mission Team (P.O. Box 4319, St. Augustine, FL 32085) of 20 people left for Ghana on July 20 to complete the church, adding windows, plaster, an ikonostasis and altar table.

PHYSICIANS MAY RECEIVE CREDIT (CME) for attending the OCAMPR Institute on Ethics to be held in Westchester, IL from Nov. 1-3. For info write P.O. Box 958, Cambridge, MA 02238 or call 617-868-6557.

ARCHBISHOP CONSTANTINE of Baghdad, Kuwait and Iran, who is under the Patriarch of Antioch, who resides in Damascus, Syria, reported that there are about 500 families under his jurisdiction. There are only 3 Orthodox priests in Iraq and Kuwait. It must be noted that there are over 1 million Orthodox Christians divided into 13 archdioceses under the jurisdiction of the Patriarch.

THE EASTERN ORTHODOX COMMITTEE ON SCOUTING will help anyone interested in the involvement of Orthodox youth in the Boy Scouts, Girl Scouts and Camp Fire Boys and Girls programs. Orthodox in any of these organizations may earn religious medals even if the group they belong to may not be directly Orthodox. Call (1-800-933-PRAY) for information.

PRAVDA, the publishing house formerly run by the Community Party in the USSR, planned, even before the coup, to print at least 10 million Bibles after Patriarch Alexis II told them he was interested in placing an order. The printing house already prints calendars and postcards with religious themes.

ST. PARASCHIVA THEOLOGICAL INSTITUTE has been reopened in Iasi, Romania after being closed for 30 years. It exchanges students and professors with St. Serge Theological Institute of Paris, France.

PRAYER OF THE OPTINA HERMITAGE

O Lord, grant that I may face everything this day holds in store for me with composure.

O Lord, grant that I may wholly resign myself on Thy Will.

O Lord, instruct and support me every hour of this day.

O Lord, reveal Thy Will to me and those around me. Whatever tidings I receive in the course of the day, grant that I may receive them with peace in my soul and the firm conviction that everything happens according to Thy Will.

O Lord, Great and Gracious, guide my thoughts and feelings in all my deeds and words; in all unforeseen circumstances, do not let me forget that everything is decreed by Thee.

O Lord, grant that I may deal prudently with everyone near and dear to me, offending none and embarrassing none.

O Lord, give me the strength to endure the weariness of this day and all its events. Guide my will and teach me to pray and love everyone without partiality.

Amen.

QUESTION

In the September issue of the Editors' Notes you mentioned the relics of St. Seraphim. What are these?

We quote from **Al-Bishara**. The term (relics) refers to the material remains of a saint after his death, in some cases, to the sacred objects which had been in contact with his body.

Veneration of relics is found in many religions, as traces of it may be found in the Old Testament. In the New Testament there is mentioned the healing power of clothing that have been in touch with St. Paul's body (Acts 19:11-12). "Now God worked unusual miracles by the hands of Paul, so that even handkerchiefs or aprons were brought from his body to the sick, and the diseases left them and the evil spirits went out of them." In post-New Testament times the martyrs' bodies were venerated from an early date.

The first evidence occurs in the **Martyrdom of Polycarp** (c 156); in it the relics of St. Polycarp are described as "more valuable than precious stones and finer than refined gold" and they were carefully collected and honored by memorial services for the saint.

The veneration of relics spread quickly both in the East and West. In Rome it was identified with the catacombs where prayer services were held and beginning with the 4th century the Eucharist was celebrated over the tombs of martyrs. St. Jerome wrote that the relics of the martyrs are honored because they were a witness for Him. St. Augustine added that the bodies of the saints served them while they lived as organs of the Holy Spirit, and for this reason the objects they used should also be dear to Christians. At this time the increasing demand for relics in the East led to the reinterring or translating (Translation of Saints). Sometimes the bodies were even dismembered a practice strictly forbidden by Roman civil law and thus not introduced into the West until the 7th or 8th centuries.

Under the influence of the Iconoclastic Controversy, the 7th Ecumenical Council meeting in Nicea in 787 anathematized those who despised holy relics and decreed that no church could be consecrated without them. (This led to the use of antimens which contain a relic of a saint.) The veneration of relics was confirmed in the Eastern Church by the Council of Constantinople held in 1084. Owing to the scarcity of canonizations (or recognizing of saints) and the great role played by icons, veneration of relics did not reach the same fervor in the East as it had in the West.

In the West, veneration of relics increased enormously especially during the Crusades, when large quantities of relics were brought to Europe from the Holy Land. They were kept in magnificent reliquaries and carried in procession. Many superstitious practices arose. Building on the statements of St. Jerome and St. Augustine, St. Thomas Aquinas gave a theological foundation to the cult of relics. Stress was laid on the special dignity of the bodies of saints as temples of the Holy Spirit destined to a glorious resurrection and as such were instruments of God of many miracles.

•Too Busy

easy. We must make out a schedule and work out a program at all costs that will eliminate the nonessential, put first things first, and make a lot of second-rate things stay in line, no matter how much they clamor for first place.

We must make a sacred life as well as a living.

•Must Change

renewed interest in church or charitable activities. It could even be a new hobby or sport.

Starting in a new direction is a bit frightening. We are all creatures of habit. The first steps are seldom easy. Sometimes we need an angel to lead us by the hand, even to goad us with threats. Sometimes it takes a brush with disaster to make us aware that we must change our lives.

But one thing is certain. Once we make the break we cannot look back. This is not a warning against a comforting nostalgia for the good old days. Nor does the Bible advocate that we randomly abandon our friends whose love and concern have sustained us.

However, the Bible tells us some relationships are beyond hope and continued involvement can only lead to deeper misery. Obviously, the healthiest course of action is to follow the angel's lead and never look back.

The great tragedy of life is not unanswered prayer, but unoffered prayer.

CHUCKLE

A teenager was complaining to her parents that they were still treating her like a child. She was becoming obsessed with the notion. Finally, the father handed her a paper and said: "This should make you feel that we are not treating you like a child anymore and make you feel more a grown-up. Your own personal phone bill.

PRESS FUND

We feel very strongly that **The Orthodox Herald** is still very much needed. So do those: who subscribe, send subscriptions for others and who help us meet costs by donating to the Press Fund. Spasebo - Thank You. Alexandra Spanovic, Irene Allen, Ann Tysko, Catherine Shaffchick, Mary Kochmaruk, Olga Bahleda, Paul and Doris Rusinko, George Balamuta, the Russian Orthodox Catholic Women's Mutual Aid Society. Olga Peck in memory of Matushka Nina's brother, Alex. Walter Zachary in memory of his father Peter, mother Alexandra and brother John Zachary. Mary Mihaly in memory of Mark Mihaly. Mary Ripich in memory of her brother, John J. Ripich. Father and Matushka Stroyen in memory of Harry Fryntzko and Pavlina Dobryian. The St. Nicholas Women's Guild of Salem, MA to lighten burden of expenses. Helen Cudlic for health of friend Tekla, her niece Mrs. Joseph Fechina and her grandchildren on their birthdays. Anon (8).

FOUR PARTS

The Scriptures can be classified into four parts: 1) the first contains matters of faith or the dogmas, which we must believe. These are to be found in a condensed form in the Creed.

2) The practical material, that is the instructions on what we must do to be saved. In this we can find the commandments and other rules of the Bible.

3) The examples given of those who behave well hoping that we follow their example and those who are wicked hoping to deter us from the vice they displayed.

4) The promises and threats which confirm what must be practiced by promising eternal life to those who keep the commandments and eternal damnation to those that don't.

MISSION FUND

Copies of the **Herald** go to places other than Alaska to help tell about God and His Holy Orthodox Church. Helping are: Joseph Russian, George Balamuta, Paul and Doris Rusinko and the Russian Orthodox Catholic Women's Mutual Aid Society, Anon (5).

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Fr. W.B. Stroyen, Ph.D., Editor

•Optina Monastery

Divine Liturgy; Dostoevsky used him as a model for Staretz Zozima in **Brothers Karamazov**; and Vladimir Soloview remembered him as Staretz John in **Three Conversations**. He also encouraged the unknown person who wrote **The Way of the Pilgrim**.

Ambrossy died in 1891. His grave was desecrated in the 1920's when the Optina Monastery was closed by the Communists. People were disturbed by this and they secretly placed a stone on the place where he had been buried. Pilgrims from all over Russia came to Optina for the service when the Optina was again opened and he was remembered in prayer.

Always put off until tomorrow what you should not do at all.

DIMITRIOS SATURDAY

Since the earliest days of the Church, it has been the custom to remember the dead. This reflects the belief that the dead do not attain their final state of bliss until the Last Day and so may be helped by our prayers. St. John Chrysostom wrote in his Homily on the Philippians 3-4: "...Let us assist them according to our power. Let us think of some advantage for them, small though it be, but let us assist them. How and in what way? By praying for them, by asking others to pray for them, and by constantly giving (alms) to the poor in their behalf."

The Orthodox Church instructs us to commemorate all the departed and dedicates certain days of the year for this purpose. On the Saturday preceding October 26/November 8, which fall on October 19/November 2 this year, those Orthodox Churches, which trace their roots to the Russian Church, commemorate the dead on a day called Dimitri's Saturday, Ancestors or Forefathers Day. The custom for this dates to the 14th century, when Prince Dimitri Donskoi (recently sainted) defeated the Tartars at Kulikovo on September 1380. Following the battle, he decreed that all the soldiers who fell at this battle should be commemorated yearly on the Saturday before the Holy Day of St. Demetrious of Thessalonica, who was his patron saint. As time passed, however, prayers for all the departed were included but especially for those who made the supreme sacrifice on the battlefields and for casualties of wars.

Dabs of Thoughts

The Orthodox respect the Bible too much for a priest to wave it around while giving a sermon.

Dear Jesus, help me to spread your fragrance everywhere,
Flood my soul with Your spirit and life.
Shine through me and be so in me.
That every soul I come in contact with
May feel Your presence in my soul.

When Jesus called His disciples, He didn't say to them: "I have an ethical system which I would like you to consider," nor did He say: "I have a philosophy which I would like you to examine," nor did He say: "I offer you a statement of belief which I would like you to discuss." He did say to them: "Follow me!" and He says the same to us.

In Athens, Greece churches are never destroyed. Because of this churches can be found in odd locations such as in the middle of a parking lot, nestling in the facade of a modern office building, in the middle of a thoroughfare, etc.

We can pray, believe and receive, or we can pray, doubt and do without!

St. John of Kronstadt says: "When you are asked to pray that someone may be saved from bodily death, for instance, from drowning, from death through any sickness, from fire, or from any other disaster or accident, commend the faith of those who ask you to do so, and say to yourself: 'Blessed be your faith, according to your faith may the Lord fulfill my unworthy, feeble prayer, and may He increase my faith.'"

Heard recently: Pews in the churches have made people passive onlookers, if seating is needed chairs should be provided.

In the days before pianos and other key instruments were available to the average church choir, the choirmaster taught new music or corrected errors in singing by using a violin.



EDITORS' NOTES

It has been about forty years since Sunday Schools were instituted in our Orthodox parishes. Prior to this young children were taught Zakon Boze (Law of God) by the parish priest or chanter-teacher in classes held usually Friday afternoons after public school classes were dismissed for the day.

Those involved in this early effort were hampered by many things — by the lack of instructional materials, by the lack of any precedents, for many had never had any formal religious instructions themselves, by a rapidly changing world, by change in language, and by a large enrollment which church cellars did not accommodate very well. It is interesting talking to many of these pioneer teachers. They speak of having to put up folding doors to divide classes, of painting orange crates for use as chairs and tables because church officials had no concept of the schools and were reluctant to fund even basic needs, the need to adapt materials from other faith groups and most of all of having to learn about the faith as they were teaching.

How have these efforts succeeded? It is always gratifying to a Sunday School teacher to meet some of her students now grown and with families of their own and have them tell her something she said which they remember after all these years. It is also good to know she might have had a little to do with encouraging a young man to become a priest or take an active layman part in the life of his parish or a young woman to sing in the choir and to take up the mantle of teaching in religious classes now held in the parish.

We have been invited back to one of our first parishes in Rahway, NJ (to celebrate its 75th anniversary), which had a Sunday School that was a pioneering school. We shared our knowledge and helped many other parishes who were one step behind us in forming Sunday Schools. It will be good to be back on October 20 to see some of our Sunday School "kids." Did the school have any influence on their lives? According to what E.D. Starbuck wrote in Psychology of Religion: "A child that is early taught that he is God's child, that he may live and move and have his being in God, and that he has, therefore, infinite strength at hand for the conquering of any difficulty, will take life more easily, and probably make more of it."

Matushka Nina Stroyen

FROM THE SAINTS' CALENDAR
St. Philip

On October 11/24 we see on our Church Calendar that among others the day is dedicated to St. Philip of the 70. This is the Philip who was one of the seven deacons chosen by the apostles to oversee the distribution of food and alms to the widows and needy (Acts 6) and he must not be confused with St. Philip one of the original apostles of Jesus who is commemorated on November 14/27.

At the time of the selection of the deacons, it was the custom in the synagogue to select two collectors to canvass the markets and private homes every Friday to collect money and other goods for the needy who were temporarily in need of help. Besides this weekly collection, there were daily collections made to collect and provide food for those who were permanently unable to support or provide for themselves. These people were given enough food to provide them with fourteen meals or two meals per day for the week. This certainly sounds like the prototype of the present day "Meals on Wheels." It is clear that in choosing these deacons, the Christians were taking over this old custom.

When Christians began to be persecuted, many of the Christians began to flee among these was Philip of the 70. He continued to preach Christ to all he encountered as he went down the coastline. We read of him preaching in Samaria. This was an amazing break in tradition as Jews had no dealings with Samaritans. Philip's preaching showed that the message of Jesus was for all people and for the whole world. This was one of the most important steps taken in the history of the Church.

We read of his encounter in Samaria with Simon the sorcerer (Acts 8) who acknowledged that there was a power over nature greater than he had. St. Philip converted not only Simon but many of those who witnessed the meeting. Simon was so grateful to Philip for telling him about Jesus that he joined him and helped him in his work.

St. Philip was involved in another first: the first account in the New Testament which deals with the process of individual conversion. This is found in Acts 8:26-31. We read that Philip was continuing his flight from Jerusalem to Gaza. As he went along the road, he approached a chariot which was coming from the other direction. The chariot carried an enuch who was a minister in the cabinet of the queen of Ethopia. Philip saw that the official was reading from the Book of Isaiah and in the course of conversation, Philip asked the man whether he understood what he was reading. The official admitted that it was hard reading because he lacked a guide to direct him in his reading. Philip took this opportunity to explain to him about the Book and about God. We are told that the man was baptized.

Philip continued on his journey preaching and bringing many to Christ. We read nothing more about him for eighteen years and then he surfaces once more and for the final time in Acts 21:8,9. Here we read that St. Paul stayed with him on one of his journeys. By this time Philip was the bishop of Tralles and the father of four daughters. He brought many people to Christ in Tralles and disrupted many temples of idol worshippers before he died in old age. It is recorded that the house which Philip occupied was pointed out to tourists as late as the time of Jerome between the years 340-420.

The daughters of Philip were famous for possessing the power of prophesy. They had not only the ability to fortell the future but more importantly the will of God. (Therefore prophesy and say to them, "Thus says the Lord God..." Ezekial 37:12) They gave their whole lives over to helping bring the word of God to people. One of St. Philip's daughters, St. Hermione (see Sept. issue) died a martyr and entered the ranks of saints. Her name is to be found on the calendar on Sept. 4/17.

St. Philip was selected as one of the seven deacons to provide food for the body but he ended his life providing food for the soul.

ALASKA FUND

A new Seminary year is starting for students who will go to already established missions and to establish missions once their training is finished. **The Orthodox Herald** goes to them and to those who are already in the field. Helping this month are: Paul and Doris Rusinko, George Balamuta and the St. Nicholas Women's Guild of Salem, Mass., Anon (3).



Thank you all for sending me your recipes for cutlets made of uncooked ground chicken with a center of minced mushrooms. I also enjoyed the letter telling me I might have misheard the name for the cutlets or bitki they name was possibly Chicken Kievka. Anymore ideas?

Many, many years ago we sponsored displaced persons. Among them was Matushka Tamara and her daughter, Natasha. One day we had a picnic and Matushka Tamara made a Russian Salad, which was a beautiful pink color. It was an unfamiliar food to us but not wanting to hurt her feelings, I took a big helping. That led to many more for it was delicious! She showed me how to make Vinigrete, and I have been making it according to this recipe, until one day when I had a bit of potato salad left over. I decided to add some ingredients and Voila-Vinigrete or Russian Salad with ease. I use this recipe when I want to make just a bit of salad, the original I make when I need a big bowlful.

Russian Potato Salad-Vinigrete

1 pint potato salad
1 cup pickled beets, diced
1 small dill pickle, finely diced
1 small onion, chopped
2 hard boiled eggs
mayonnaise or sour cream

Buy prepared potato salad. Mix in the beets, pickle, onion and one of the eggs, chopped. Salt and pepper to taste. Add more mayonnaise or sour cream if too dry. Put into cut glass serving dish and garnish with the remaining egg, sliced. Chill until ready to serve.

Variations: 1) Add chopped dill. 2) Use plain cooked beets and bit of vinegar. 3) Add chopped celery.

CHUCKLE

Struggling with the English language, a newcomer to our country was frustrated by the pronunciation of words like tough, bough, and through. He finally gave up all hope when he saw the following in the church bulletin: "Bazaar Pronounced Success."



OCTOBER 1991

1. Philip 1:8-14
2. 1:12-20
3. 1:20-27
4. 1:27-2:4
5. 1 Cor 15:58-16:3
6. 2 Cor 11:31-12:9 - **Sunday**
7. Philip 2:12-16
8. 2:17-23
9. 2:24-30
10. 3:1-8
11. 3:8-19
12. 2 Cor 1:8-11
13. Gal 1:11-19 - **Sunday**
14. Philip 4:10-23
15. Col 1:1-11
16. 1:18-23
17. 1:24-29
18. 2:1-7
19. 2 Cor 3:12-18
20. Gal. 2:16-20 - **Sunday**
21. Col 2:13-20
22. 2:20-3:3
23. 3:17-14:1
24. Acts 8:26-39
25. Col 4:10-18
26. 2 Cor 5:1-10
27. Gal 6:11-18 - **Sunday**
28. 1 Thess 1:1-5
29. 1:1-5
29. 1:6-10
30. 2:1-8
31. Col 4:5-9, 14-18

BIBLE STUDY

In many of his writings St. Paul uses situations and terms which athletes could understand. One instance is in the reading for October 11 - Philippians 3:8-19. He writes of pressing toward the goal for the prize. St. Paul is so exuberant in his description of the race toward his goal: everlasting life in Jesus.

What gives him the energy to push on and on, fixing his entire attention on the finish line? What gives any athlete the energy to overcome obstacles, injury, opponents and everything else in the way of winning?

The Prize.

It could be money, a gold medal, applause from the stands, celebrity status, a trophy, a new record or simply the sense of having bested what he or she did yesterday. But all athletes are motivated by a goal. It is the prize which lures them on.

St. Paul had the world's greatest prize waiting for him at the finish line. Not a blue ribbon, medal or prize money, but the untarnished, can't be taken away prize of everlasting life with God.

St. Paul tells us in this reading that we must never relax our efforts or lower our standards in living the life which God wants us to live if we wish to earn the prize — "our citizenship in heaven." No medal, no money, no fame can equal that.

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ICONS

When an Orthodox hears or reads the word **icon** he immediately thinks of a "Holy Picture" of Christ, the Virgin Mary, or a saint. Lately, with greater frequency the word is used with reference to Lenin or some movie or rock star. It is enough to cause an Orthodox to shudder.

Orthodox use the word **icon**. An icon is something holy which an Orthodox venerates. Sometimes to the extent of embellishing it with costly metals and gems. Frequently, icons are covered with gold leaf or hammered silver, with the outlines of the holy figures incised or pricked into the rich ground, only the hands and faces are visible. Other metals, such as bronze, copper and tin, might be used for the **ryza**. A plaque of wood into which the sacred figures are carved can also be found. Sometimes we can also find an icon which is enameled.

What the material the icon is made from is not as important as what or who it depicts. To an Orthodox the icon will always depict a Holy Person or event.

Maturity is a must in our spiritual life, but it is not devoid of dangers. The danger is that we may get a feeling that we have arrived and that we can stop growing. A Christian can never stop growing.